THE FIRST PART OF Babel's-Builders Unmasking Themselves.

As appears by the following Judgment from *Barbadoes* (promoted by George Fox his Party, and subscribed by Eighty two of them.) With a LETTER of *G. F*'s. *G. W*'s. &c. in Answer thereunto; and *Observations* thereupon. Also, A *False Prophesie* of that Lying Prophet *Sol. Eccles.*

Whereas the following *Discourse* was formerly Printed and privately Disposed, to those Concerned, or privy to the Controversie depending, amongst those called *Quakers*, but finding some of *G. F*'s. Party have since Publickly Exposed it with *Slanderous* and *false Charges* on the Author, This second Impression, with some small Addition, is now made Publick, in Detestation of the Principle contained in the *Judgment* and *Letter* of *G. F. &c.* Being of Evill tendency, and contrary to the Doctrine of Christ, his Apostles, and all sincere-hearted Protestants.

Also, in Expectation it may be of Service to those who do not desire to GIVE UP THEIR WHOLE CONCERNS SPIRETUAL AND TEMPORAL, IF REQUIRED, TO THE SPIRIT OF GOD (as they term it) IN THEIR MEN AND WOMENS MEETINGS. But for those that have so done, (as is too Obvious there be many such) that the Lord would give them to see the Errour of their Ways, and Repentance before it be too late, is the Desire of,

Thomas Crisp.

Thus saith the Lord of Hosts, Hearken not unto the Words of the Prophets, that Prophesie unto you —— They speak a Vision of their own Hearts, and not out of the Mouth of the Lord, Jer. 23. 16.

Thy Prophets have seen Vain and Foolish Things for thee, and they have not discovered Thine Iniquity —— but seen for thee False Prophesies, Lam. 2. 14.

16[illegible].

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The INTRODUCTION.

THE Intent of the Publication of this enſuing Paper and Letter, &c. *is not to riflect on, or reproach the People called* Quakers, *or in contempt of their Principle: For God hath a People among them, many of whom have long been reviled, and falſly accuſed and ſlandered, becauſe they have Conſcientiouſly refuſed to Conform to Preſcriptions without Conviction, and are therefore termed* Seperates, Stubborn, Cains, Judas's, Apoſtates; *and what not, that may make them odious to honeſt People? But this is to manifeſt the Apoſtacy and Innovations of a few of them that are of the* Foxonian *Sect* [the term, *Foxonion*, is only for Diſtinction] *which love Preheminence, and term themſelves the* Body *and* Elders, *and the Church, and preſume to give Laws and Orders to others to Conform to, or elſe be accounted* Infidels, Rebels, *&c. when it is evident, the Cauſe of their Rage againſt them (they call* Separates, *&c.) is, becauſe they will not rebel againſt the Light in their own Hearts: So it is thoſe that pretend themſelves the Church, Elders,* &c. *that would cauſe the People to rebel, therefore it may be ſaid, they are like* Jeroboam *the Son of* Nebat, *who made* Iſrael *to Sin. Alſo* G. F. *&c. have manifeſted themſelves to be* Lo here's *(which Chriſt commanded ſhould not be gone after) as appears by their Letter herein, produced and pretended as a Diſowning that Paper or Judgment, but doth chiefly endeavour to ſtifle it from going abroad, becauſe it manifeſts their Confuſion.*

And that G. F's, *&c. Univerſal Spirit they ſo often mention, is not that which* Peter *had,* Acts 10, 24 *which accepts all that fear God, and work Righteouſneſs, but they hedge up the way to Acceptance with God, and leave no Entrance, but by their Forms of Men and Womens-Meetings; contrary to Chriſt, who ſaid,* I am the Way; *&c. Alſo they aſcribe that to their Orders and Meetings, which the Scripture aſcribes to Chriſt. And* G. F. *&c. are ſo fond of Proſelites to their Orders and Meetings, that notwithſtanding this Paper and Judgment is ſo repugnant to their pretended Foundation-Principle, yet they give not a word of ſharp Reproof to it in all their Letter, as the Apoſtle to the* Galatians, Who hath bewitched you? *But they, inſtead thereof, give high Commendations: Therefore with Sorrow it may be ſaid, as formerly of Literal* Jeruſalem, *ſo now of* Jeruſalem *from above,* Her Adverſaries are the Chief, her Enemies prevail; and Blindneſs is in part happened to Iſrael. *This hath the Lord ſuffered to come to paſs, that no Fleſh ſhould glory in his Sight. Therefore be humbled and fear before Him, for their preſuming that they are Gods People, and that they have his Wiſdom and Power with them, therefore they conclude, what they do act as the Body or Church, is of God, and muſt ſtand as his Will and Counſel, and for want of his Power (which alone makes his People willing) they fly to their pretended Church Power and Authority, and* Saul-*like, deſire to have Honour before the People; but what Power theirs is, on which they ground their Authority to proceed againſt the Diſſenters from their preſcribed Forms of Meetings,* &c. *Hear* W. Penington's *Judgment,* That Power therefore in the Church which ſpares the Hippocrites (who can eaſily comply with an Outward Conformity in Worſhip, without feeling an Inward Life and Virtue) but lights heavy on that which is tender and ſhy in Matters of Worſhip, that is not the true Church-Power, at beſt, but a Counterfeit of the True.

At

At a Quarterly-Meeting at Ralph Fretwell's *House in* Barbadoes, *the* 23*d. day of the tenth Month*, 1680.

THe Sum of the Teſtimony this day born, amounts to this: That there is this day a Choice to be made, *Viz.* Whether Friends will cleave and abide unto the Univerſal Spirit of the Living God, and each give up their whole Concerns; with which Spirit the Faithful have Unity? Or, Whether they will give up unto the Judgment in their own particular, or Particulars only, with which the Judgment Gen ral of the Meeting have not Unity?

After very many Teſtimonies given, to the further opening of the Queſtion, the Judgment underneath was written, being voluntarily Subſcribed unto by each particular of this Meeting, or by their Orders, their Names were hereunto put.

Here follows that Deteſtable Judgment aforementioned.

I deſire to give up my whole Concern [*then all Faith and Conſcience*] if required, both Spiritual & Temporal, unto the Judgment of the Spirit of God in the Men & Womens Meetings: as believing it to be more according to the Univerſal Wiſdom of God, than any particular meaſure in my ſelf, or any particulars with which the Men & Womens-Meetings have not Unity.

This wicked Judgment was Subſcribed by Men, 39. Women 43. Total 82.

The Party that ſent the above-ſaid, writes thus, *Viz.* This Paper hath been promoted in ſundry other Meetings ſince, and Subſcribed: ſome few have refuſed: in abhorrence whereof, other Perſwaſions have Poſted it.

Here follows the Letter of *G. F.* &c. to the Quarterly-Meeting at *Barbadoes*, touching the ſaid Paper; whereby it may be ſeen how, and wherein they own or diſown it.

'NOw dear Friends, if this *Order* or *Judgment* ſhould come into the hands of 'any *Apoſtates* or *Oppoſers*, they would make ill Work with it, and ſay, 'that we ſet up an Arbitrary Power over Mens Conſciences and Properties, and 'an Implicit Faith and Submiſſion, without Inward Conviction; [*What more 'true*] And that we divided the Meaſure of God in a particular, from the Uni-'verſal Spirit of God in other Particulars in *Mens* and *Womens-Meetings*. And 'as for Subſcribing unto ſuch an *Order* or *Judgment*, they would ſay, it was like 'the *Scotch-Covenant*; and as tho the Meaſure of the Faith and Spirit of God in 'themſelves, was not agreeable to the Univerſal Spirit & Faith in the *Mens* and '*Womens-Meetings*; and that if they ſhould go from the Meaſure of Faith and 'Spirit of God in their own Particulars, and to give up both their *Spiritual* and '*Temporal* Concerns to the Univerſal Spirit in *Mens* and *Womens-Meetings*. 'This would be the way to bring them all from the Meaſure of the Spirit in their 'own Particulars. For how can the Men and Women in the Univerſal Spirit 'receive that which is not given up from the Univerſal Spirit: therefore all 'muſt be left to the Univerſal Spirit in their own Meaſures thereof; and as for

'the

'the *Stubborn* and *Wilful*, that are againſt *Men* and *Womens-Meetings*, the Uni-
'verſal Spirit cannot receive that. And all are to give up to the Univerſal
'Spirit in their own Particulars, in which Spirit they have Unity and Fellowſhip
'without outward Subſcription, and to be led by the ſame Spirit, to ſee their
'Names written in Heaven in this Goſpel-day of Light and Life; and this is,
'and was the Saints Teſtimony in the New-Covenant of Light and Life, and their
'Heavenly Subſcription, which is above all outward Subſcriptions, both among
'the *Jews* and *Profeſſors*, for the one ties them below, and the other ties them
'above. And for any to ſay, *They deſire to give up their whole Concerns, both Spi-
ritual and Temporal unto the Judgment of the Spirit of God in Mens and Womens-
Meetings, as believing it to be more according to the Univerſal Wiſdom of God, than
any particular Meaſure in my ſelf, or any Particulars.*

'Now this would make the Belief which is in the Light, and the Spi-
'rit in their own Particulars, not one with the Univerſal Spirit in the ſaid Meet-
'tings. And as for thoſe that the *Mens* and *Womens-Meetings* in the Univerſal
'Spirit of God have not Unity with, they are erred from their own Meaſures of
'the Spirit of God; but the Univerſal Spirit of God has Unity with the the leaſt
'Meaſure now, as it was in the Apoſtles days, who kept every one to their own
'Meaſures, which was both the great Rule and Line of the new Creature in the
'Believers and Saints then, and ſo with that the Univerſal Spirit in the Apoſtles
'and Elders then had, and now have Unity. And therefore, dear Friends, we
'know your Care and Tenderneſs of Truth, and that you aim at the *beſt Things*,
(*Contrary to* S. Criſp, *who ſaid, the Paper was not only ill worded, but he believed
'twas ill meant*) 'and have had much to do with ſome looſe Spirits there:
'and therfore our Deſires are, that you would ſtop this Paper from going any
'further, leſt ſome ſhould get Copies of it, and ſpread amongſt bad Spirits; and
'keep in the general tender Spirit of God, that in Love you may anſwer the
'Meaſure of the Spirit of God in them that are Convinced by it, and in them
'that err from it. *And the Man of God muſt not ſtrive, but be gentle towards
'all.* And ſo concluding with the Apoſtles tender Advice, 1 *Cor.* 1. 10. *Now I
'beſeech you Brethren, by the Name of our Lord Jeſus Chriſt, that you all ſpeak
'the ſame thing, and that there be no Diviſions among you, but that you be perfectly
'joyned together in the ſame Mind, and in the ſame Judgment.* And *Phil.* 2. 2, 3.
'*Fulfil you my Joy, that you be like minded, having the ſame Love, being of one Ac-
'cord, of one Mind, let nothing be done through Strife or vain Glory, but in lowli-
'lineſs of Mind let each eſteem other better than themſelves.* And 1 Pet. 5, 8. *Fi-
'nally, be all of one Mind, having Compaſſion one of another, love as Brethren: Be
'pitiful, be courteous.*

'Now as for your Subſcription to an outward tie, be above ſuch things; for-
'aſmuch as you are manifeſtly declared to be the Epiſtle of Chriſt, written not
'with Ink, but with the Spirit of the Living God; which Spirit hath given you
'Life, and will bring you to the City of the Living God, the Heavenly *Jeruſalem*,
'and to the General Aſſembly and Church of the Firſt-born, which are written
in Heaven, *&c.* *Your dear Friends and Brethren in our Lord Jeſus Chriſt, in
whom you have* Peace, Life, *and* Salvation. GEORGE FOX, *&c.*

As for the aforeſaid Paper from *Barbadoes*, wherein is expreſt the Judgment of the Quarterly-Meeting, I take it to be neither according to Scripture, nor the Principles of Truth.

And firſt, for Scripture; By it you make void the New-Covenant, or Law written in the Heart. Of which it is ſaid, *Heb.* 8. 11. *They ſhall not need to teach every Man his Brother, ſaying, Know the Lord; but all ſhall know me from the leaſt to the greateſt.* And John 2. *The Anointing which you have received of Him, abideth in you, you need not any Man to teach you, but as that teacheth*, &c. But your Judgment contradicts theſe, *Viz. (Give up your whole Concern, Spiritual and Temporal, if required, unto the Spirit of God,* (as you ſay) *in Men and Womens-Meetings, believing it to be more according to the Univerſal Wiſdom of God, than any particular in your ſelves*, &c. But the Scripture ſaith, *None know the Things of God, but the Spirit of God.* And how ſhall any one know what the Meeting requires is according to the Spirit of God, if not by a meaſure of it in themſelves? It is alſo ſaid, *If our Heart Condemn us, God is greater: but if that Coodemn us not, then have we Confidence towards God.* For if it pleaſe God to reveal any thing to any Particular, and the general deny, or diſown it, then that particular muſt deny Revelation, and give up to the general. According to this Doctrine, I cannot ſee how the Church ſhould ever be reſtored out of the Apoſtacy, unleſs God firſt reveal Himſelf to the general; which ſeems to be contrary to His way of Manifeſtation to this very day: For what muſt *John* have done with his Revelations and Meſſage to the *Aſian* Churches, *Sardis* and *Laodicia*, *who had a Name to Live, and were Dead? And ſaid, they were rich, and encreaſed in Goods, and wanted nothing.* They thought well of themſelves, (as you do) & had but few Names left (not the generality) yet were miſtaken, and Apoſtatized, and reproved by a Particular. Now, according to your Judgment, *John* and the *few Names* ought to have given up to the general, and not to his particular Revelation. Alſo all the Reformations ſince the *Apoſtacy*, have been begun by Particulars, and oppoſed and perſecuted by the general; therefore it is not as you ſay, *moſt agreeing to the Wiſdom of God, to cleave to the Judgment of the general*, but to the particular Manifeſtation; altho the Judgment general hath not Unity therewith. For if a Particular may reprove the general, ſurely he ought to cleave to his particular Meaſure for his own Belief and Practice, altho the general have not Unity therewith: *for what is not of Faith, is Sin*, much more what is contrary thereto. For if any Meeting requires one to do or believe contrary to their own Meaſure: whoever obeys them, therein becomes a Servant to thoſe Perſons & Meetings: for *his Servants ye are whom you obey.* Hereby you call ſuch Men or Meetings your *Maſter* or *Father*, contrary to Chriſts Command. Oh Friends, ſtrain not at *Gnats*, and ſwallow ſuch *Camels*! which the 82 ſeemed to have done.

That it is againſt the Principles of Truth, is plain enough, and needs no proof: for by that we are taught to be guided by the Manifeſtation of Gods Spirit in our own Hearts, to ſpeak and act as thereby inſtructed, and that the Judgment of Truth through a part of Chriſt's Members, cannot become a Bond on others further than their Underſtandings are illuminated thereby. Theſe two

Poſitions

Poſitions the Judgment aforeſaid ſeems to contradict. Alſo read *E. B.* and *If. P*'s Works, or any antient Friends, they all direct to the Light in our own Hearts or Conſciences, as the only and ſufficient Guide and Leader: But your Judgment not only contradicts Scripture, and Friends Teſtimonies, but you have given ſuch an unlimited Power to Meetings, and not contented to give that to Men which never before was given ſince *Proteſtantiſm*, but to Women alſo, in which the Scripture is ſilent; or what it ſays is rather againſt their having any Power or Rule, but to be ſubject. Nay, this unlimited Power was one of the heavy weights in the Pope's Yoke, that made it ſo uneaſy to *England* in times of *Popery*; neither can I find that ever in *England*, the Pope, or any Church, gained this point by all their Stratagems, Wars, *&c.* as you have granted, (*Viz.* the giving up all Spirituals and Temporals) The Chriſtian-State is ſaid to be a *glorious Liberty*, but your Judgment makes them Slaves and Vaſſals, and will cauſe any Underſtanding Men to avoid ſubmitting to ſuch a Church that hath ſo unlimited a Power; 'tis much ſafer ſubmitting to a Church which makes the Scripture their Rule; for thereby one may know what they may or can require of one, but yours, (after one hath given up all Spirituals, *&c.*) may ſtill require more without meaſure, if you pretend or ſtamp ſuch Requirings with the Name of the Univerſal Spirit of God, as Experience teacheth, hath been too frequent. What is become of all our Proteſting Fore-fathers, according to your Judgment? For you ſeem to have acquitted *Rome* of all their *Blood*, for they had not only the Judgment of the generality of the Church, but of the Magiſtracy and Law of the Nation againſt them, which was of greater Authority than your *Womens Meetings*, for which there is no Precept, Precedent nor Law, but againſt, *viz.* their Form and Power. I am aſhamed, that after all this Light and Knowledge pretended, any ſhonld make ſuch a long ſtride towards *Rome*, which now is very unſeaſonable; for if but one more ſuch, I know not but you may both too ſoon meet, and embrace each other. If any ſay we miſtake you, you do not give up to the Meeting, but to the Spirit of God, *&c.* *W. Pen*'s *Addreſs*, &c. and other Teſtimonies, I think, anſwer that, *Viz.* *A Man may falſly believe as the True Church believes: and if I believe only, becauſe She believes, and not becauſe I am convinced in my own Underſtanding and Conſcience, my Faith is falſe, tho Hers be true.* p. 146. Alſo *E. Burrough* ſaith, *Every one is to mind the Teachings of the Spirit of Chriſt in himſelf, for to that he is to ſtand or fall*, p. 152. Alſo if a bare ſaying it is the Spirit without evidence will ſerve, then the Pope may ſay ſo to. Now that which further aggravates, and makes this Judgmen the worſe, is, that it ſhould come from ſuch Perſons as *G. F.* &c. writes the 82 Subſcribers to be, *Viz.* *Manifeſtly declared the Epiſtle of Chriſt, written with the Spirit of the Living God, which Spirit hath given you Life, and will bring you to the City of the Living G O D*, &c. ——*Aim at the beſt Things*, Viz. *Give up all*, &c.

HIGH GROWN CRISTIANS, OR *G. F.* &c. HIGHLY MISTAKEN!

Thus what you have done ſeems to be to the diſhonour of Truth, and contrary to what you once profeſſed: for the ſufficiency of Light in your own

was

hearts was that Goſpel you received, and they Preached at firſt, for all to cleave to, and abide by, and give up to. But now to give up to the Requirings of others altho contrary to that; what more like another Goſpel? Therefore I beſeech you, mind the Exhortation, *If We, or an Angel from Heaven bring any other Goſpel than that you have received, let Him be accurſed.* And avoid all ſuch Queſtions as theſe are, and the Propounders thereof, for they are but fooliſh Queſtions, yea, worſe, and will gender to Strife and BONDAGE; therefore let no Men (nor WOMEN eſpecially) rule over you, neither receive their Traditions for Doctrines, further than manifeſted by the Truth in your own hearts, and in the Scriptures. Are you ſo fooliſh as to believe that the Requirings of Men and Womens-Meetings, without Scripture-Evidence, or manifeſtation by the Light in your own Hearts, can give you acceptance with God? when as Chriſt ſaid to them that ſaid they had Propheſied, and caſt out Devils, and done many mighty Works in his Name, *Depart, I know you not*, &c. And think you ſuch unwarrantable Requirings, and Implicit giving up, can ſtand you in ſtead? Nay, this Perſwaſion cometh not of God, but it is fulfilled, as was propheſied in Scripture, *Some ſhall ariſe from among your ſelves, ſpeaking perverſe things.* Remember from whence ye are fallen, and return to the meaſure of Truth in your own ſelves, and ariſe and depart from ſuch Judgments, for fear it be fulfilled on you, as was ſaid againſt ſome of old, *When they knew God, they glorifi'd Him not as God; they became vain in their Imaginations, and their fooliſh hearts were darkened.* Therefore I pray be not ſo ſoon moved and toſſed up and down by theſe windy Arbitrary and Implicit Judgments of men, who have mens Perſons and Orders in Admiration, becauſe of Advantage; for ſuch ſerve not Chriſt, but themſelves: but mind you the Truth in your own hearts, and according as the Apoſtle ſaid, *Let every one be fully perſwaded in his own Mind.* You muſt anſwer for your ſelves to God, when it ſhall be ſaid, *Who required theſe things at your hands?* Will any *Men* or *Women*, or *outward written Orders*, have greater Force than *Moſes* and the *Prophets*? Nay, but as many as are led by the Spirit of God, are the Sons of God; this Spirit Chriſt ſaid he would ſend, ſhould be in them.

Foraſmuch as the foregoing Letter of *G. F.* &c. to *Barbadoes* was produced, as a proof of their denial of the ſaid Paper, I obſerve therein, That they are more afraid of its Publication, than aſhamed of the Matter, and do more object the ſubſcribing the Paper, than owning that Principle; (Viz, *giving up all to them*) as appears by their Words, *If it ſhould come into the Hands of Oppoſers*, &c. *they would ſay we ſet up Arbitrary Power, Implicit Faith*, &c. (but they ſay not ſo) which are the plain tendency thereof.

But it is needful to know what they mean by the Univerſal Spirit, being that is ſo often mentioned. I take it to be the Opinion or Judgment of the Ruling Party (or *Foxonions*) among the *Quakers*; becauſe they exclude thoſe who oppoſe their Orders, as being Apoſtates, and gone out from the Univerſal Spirit. Alſo I take this Spirit of theirs not to be the Univerſal Spirit of God, but a private

private ſelfiſh Spirit of their own: becauſe they ſay, *As for the Stubborn and Wilful, that are againſt Men and Womens-Meetings, the Univerſal Spirit cannot receive that.* Now thoſe they term *Stubborn*, &c. are not againſt Mens and Womens-Meetings, but differ about the Form and Power thereof; they are only againſt Women having Meetings apart from the Men, when they have no buſineſs requires it: not againſt them in Cities, great Towns and Places, where they live near together, and Occaſions require, but where they live remote from each other, and have no buſineſs. Alſo the Form of Marriages, *&c.* This is great part of the difference, and the Caſe of thoſe Perſons, *G. F.* &c. term *Apoſtates, Bad Spirits*, &c. And *G. F.* &c. ſays, *The Univerſal Spirit cannot receive that.* I ſhall ſhew by Teſtimonies of Scripture and Friends, that notwithſtanding Differences, yet *Chriſtians* ought to receive each other, and walk in Love as Brethren.

E. Burrough ſays, *Notwithſtanding their difference in Judgment, whether in Caſes Subſtantial or Ceremonial, yet they were ſtill to be in Love and Unity*, pag. 809. *And every one to mind the Teachings of the Spirit in himſelf.* Hereby you may ſee that *E. B.* could receive in Love, and walk in Unity with ſuch as differed in Caſes Subſtantial: which is as high a difference as any about Womens Meetings can be.

Alſo *W. Pen* ſaith (*Addreſs to Proteſtants*, p. 70.) *I cannot ſee how ſuch Men can excuſe themſelves from great preſumption*, &c. *who deny thoſe Perſons to be Members of Chriſt's Church, that in Conſcience refuſe to ſubſcribe any other Draught than their Lord hath given them.* Then how can *G. F.* &c. excuſe themſelves, who ſay, *Thoſe that be againſt Womens Meetings, the Univerſal Spirit cannot receive?* Unleſs *G. F.* &c. prove that ſuch Diſſenters have had their Form of Womens-Meetings from the Lord. And *G. F.* &c. muſt admit them *Members* of Chriſts Church, or prove they refuſe that which the Lord hath given them; or elſe *G. F.* &c. are inexcuſable, and condemnable by their own Teſtimonies. Alſo 2 Pet. 1. 5. *Give all diligence thereunto: add to Faith, Vertue, Knowledge, Temperance, Patience, Godlineſs, Brotherly-Kindneſs, Love: for if theſe things be in you, and abound, ye ſhall not be unfruitful, nor barren*, &c. ——*Wherefore give all diligence to make your Calling and Election ſure: for if ye do theſe things, ye ſhall never fail; for an Entrance ſhall be miniſtred unto you into the Everlaſting Kingdom.* Now I appeal to any ſober Chriſtian, Whether all theſe Qualifications may not be in one, and yet conſcientiouſly diſſent from a Form of *Marriage*, or *Womens-Meetings*, as order'd by *G. F.* If it can be, as I am ſure it may, that one may be ſo qualified and aſſiſted by Gods Spirit, as to attain theſe Vertues expreſſed by the Apoſtle *Peter*, and not comply with *G. F's* Womens-Meetings; then a ſure entrance is made into the Everlaſting Kingdom, and they are received by the Univerſal Spirit of God: therefore *G. F's* &c. Univerſal Spirit, ſo often mentioned, is not that of God, nor of *E. B.* or *Iſ. P.* nor the Spirit of Chriſt nor his Apoſtles, for they ſaid, *Judge not*; and that the Tree was known by its Fruit. But *G. F.* &c. will judge and condemn for evil, and gone from the Spirit, altho no evil Fruit appears, only *Nonconformity to them.* Alſo where evil

Fruit does appear, as in this their Judgment, yet he can ſay to them, becauſe they own his Form, and Womens Meetings, *We know your Care, and that you aim at the beſt things.* So that to give up to his Orders, tho contrary to their own meaſures, ſeems by him, termed the *beſt Things*, and they are *manifeſtly declared the Epiſtle of Chriſt, wrote with the Spirit of the Living God*, &c. Whereby he ſeems to place more Vertue and Power in conforming to his Orders of Womens Meetings, *&c.* than in all Faith and Fruits of the Spirit, expreſſed in the Scripture. And where-ever *G. F.* mentions the Univerſal Spirit, I take him he meanes the Spirit that ſet up, and adores thoſe *Meetings*, and perſecutes all ſuch who cannot for Conſcience ſake conform thereto. Now Chriſt ſaid, *What ever you would another ſhould do unto you, that do unto them. Love thy Neighbour as thy ſelf*, &c. This is the true Univerſal Spirit, to deſire no more Liberty nor Charity from another than one would be content to allow them; and Impoſe no more on another, than one would have them Impoſe on ones ſelf. *G. F.* &c. once cryed for *Liberty of Conſcience*; none muſt perform any *Worſhip*, but as taught and led thereinto by the Light in their own Hearts: but having gathered a People to themſelves, now (ſay they) *Submit to your Elders*: and if not Conform to his Orders (for Conſcience ſake) then *Wilful, Stubborn, out of the Univerſal Spirit and Truth, Enemies, Rebels, accurſed from all Eternity*, &c.

And it appears that the Subſcribers and *G. F.* &c. do differ: for he ſays, *This would make the Belief which is in the Light, and the meaſure of the Spirit in their own particulars, not one with the Univerſal (i. e.* G. F's) *Spirit*, &c. Indeed ſo it doth; for there be many that believe in the Light, and meaſure of the Spirit, and its Sufficiency, that are not one with *G. F*'s, &c. Impoſing Spirit, which he calls *Univerſal*, but againſt it; altho the true Univerſal Spirit of Chriſt, and in all His, hath now, as formerly, Unity with the leaſt meaſure in any *Member*, tho for Conſcience ſake, they may be of a differing apprehenſion in ſome things; and therefore, the Apoſtle, *He became all to all*, weak, or ſtrong; and ſaid, *bear one anothers Burdens*, and *bear one with another*; and therefore he condeſcended to *Baptiſe* and *Circumciſe*, to win over, and endeavoured the encreaſe of their Faith and Underſtandings; not blind *Conformity* before Convincement, but ſaid, *If any be otherwiſe minded, God ſhall reveal it*, &c. As their Faith encreaſed, ſo ſhould their Obedience. The Spirit, the Apoſtle was in, could receive thoſe that differed in Judgment and Practice in ſome things, and did not ſay they were erred from their meaſures; and if againſt Womens-Meetings, that the Univerſal Spirit could not receive them, but were careful not to offend the weak; would deny themſelves that which was lawful, for the benefit of the weak: therefore not of *G. F*'s, pretended Univerſal Spirit.

Now *G. F*'s *&c.* Letter is ſo jumbled together, ſeemingly diſowning, and yet owning the Paper too: but take them either ways; if they diſown, then that manifeſts a difference; if they own it, then they plainly manifeſt themſelves to be what the Diſſenting Party hath objected againſt them many Years (only *G. F. &c.* have imperiouſly and wrongfully born them down) *Viz.* That they do in their

their Actings contradict their Principles and Doctrine; that is, they (as the *Phariſees*) ſay, and do not: for it is evident by the ſcope of their Letter, that they are diſſatisfied with the wording of it, and that latter Clauſe which admits a particular meaſure, may differ from the general, alſo afraid of its Publication, knowing they cannot juſtifie it, and that it is that they have been charged for practiſing theſe many years, and for this cauſe many have and do diſſent from them, whom they term, —— *gone from the Power of God, and Oppoſers of the Order of the Goſpel: Setters up of Standards againſt Truth:* and many other Names and marks of Sons of Perdition; when they have nothing elſe againſt them, only not ſubmitting to *G. F*'s Orders without Conviction: for *G. F.* &c. do not at all contradict the Principle, *Of giving up all*, only the ſubſcribing to it; nor deny but their *Meetings* have ſuch power, or ought to be given up to, only would inſinuate that it is done from the Univerſal Spirit of God; and all who do not ſo believe and act, *the Univerſal Spirit cannot receive*, &c. But all that fear God, beware of ſuch, who be thus given to change, and believe and act ſo contrary to what they ſay and pretend; and notwithſtanding the good words of the Apoſtle, in the latter end of *G. F*'s Letter, which be ſound; and had they kept themſelves to their primitive Teſtimony, and ſound Doctrine, as in *Scripture*, there had not been this Seperation: but having followed the Devices of their own Heads; with fair words and ſpeeches, they beguile many ſimple ones; but now their Folly is made manifeſt, and that they have only a Form of Godlineſs, but deny the Power thereof; therefore from ſuch turn away. And it's better to be by ſuch accounted *Separates*, than for their favour to deprive your ſelves of the benefit of your own meaſures of Light and Life, according to which all ſhall be at laſt Judged.

As for the ſeeming diſlike (or blame) of the Judgment, from theſe following words in *G. F*'s Letter, *Viz. This would make the Belief in the Light, and the meaſure of the Spirit in their own particulars, not one with the Univerſal Spirit in the ſaid Meetings.* That this is a diſowning of, or a Reproof for the Judgment in general, or the *giving up of all*, &c. is but a fallacious cover, as appears by his high commending and extolling them in the latter part of his Letter, in *p.* 5. Alſo his words to them he terms *Stubborn* and *Wilful*, that cannot *give up all*, &c. of thoſe he ſaith, *The Univerſal Spirit cannot receive that —— thoſe that the Mens and Womens Meetings have not Unity with in the Univerſal Spirit of God; they are erred from their own meaſures*, &c. What this *Univerſal Spirit* is that they ſo often mention, is ſhewed in the Introduction, and *pag.* 9. Alſo they ſay in *W. F*'s Book, *Spiritual-Liberty*, &c. pag. 4. *Thoſe that be left with the one Spirit of Truth, muſt be of one Mind, they cannot be otherwiſe.* Theſe words, *be of one Mind*, and having *Unity* with *G. F*'s *Womens-Meetings*, is all to the ſame effect as the *Barbadoes Judgment*, only that is more naked, and plain, and not ſo ſubtilly worded, as ſome here could have done it, for we muſt believe and practice juſt as they do, or would have us, or elſe no Unity, which implyes as much *giving up* as the *Barbadoes Judgment* doth, as is further manifeſted by their ſevere Judgments againſt thoſe that cannot ſo do, and by rendring them Apoſtates, &c.

And *G. F's, &c.* diſlike or blameing them is not for their *giving up all*, &c. but for the latter Clauſe of the *Judgment*, which admits that a particular meaſure may differ, or not agree with the generality in the *Mens* and *Womens-Meetings*, who be too much ſwayed and over-ruled by his Party, and termed the *Univerſal Spirit of God*: but this Judgment proves that their *Univerſal Spirit*, and Ruling Party have erred; therefore Particulars ought not to have Unity with them, but teſtifie againſt them. It's evident from the *Aſian*, and all others Churches ſince down to this very *Barbadoes* Church, that the Univerſal Ruling Part have erred, and been teſtified againſt and reproved by particulars, as *G. F's* Lording Spirit in himſelf and Party have been, altho they ſeem to be ſo reſolved, as that they will have the *Power*, *Authority*, and *Judgment*, &c. and will Govern; and rather than they will want a Place where, and Subjects over whom to govern, *&c.* they will ſtretch their *Power* over the Conſciences of their Brethren, even in the *Seat* or *Throne* of Chriſt, as is further manifeſt from *R. B's Anarchy*, &c. vindicated by the *Second-days Meeting* in their (falſe) *Accuſer*, &c. *page* 57. Where they ask this Queſtion, *If in no Caſe of Conſcience the Church of Chriſt hath Power to give ſuch poſitive Sentence as is juſt and righteous.*

When they mention the *Church of Chriſt* in reſpect to this preſent Age, that they mean only themſelves, ſeems evident from the ſaid *R. B's Anarchy*, &c. p. 43. Alſo *Judas or the Jews*, &c. p. 28. Where they term themſelves the *Body of Chriſt*: And in other Writings, *they the People of God, and none elſe*. Alſo when they mention the *Government and good Ordinances of Chriſt*, or in his *Church*, it is evident, they mean ſome new invented Formalities, and Ceremonies of their own, and not fundamental Principles, according to the Precepts and Examples of Chriſt and his Apoſtles, mentioned in the holy Scripture. Therefore their terms of the *Church of Chriſt*, and pretentions to *Juſt and Righteous Sentences and Judgment*, are but Covers, and ſuch Robes hath the Woman which ſitteth on the *Scarlet coloured Beaſt*, been arrayed with in all Ages ſince the *Apoſtacy*, pretending themſelves the *True Church*, and their *Sentences* and *Judgment*, *Juſt* and *Righteous*, as you do; and you have provided Weapons for them, that may in time, prove to your own hurt, *IF YOU BE NOT ALL OF ONE MIND AND JUDGMENT.*

For if you gain but that Point, to have Power *in any Caſe of Conſcience, to give poſitive Sentence*, *WHO but YOU* (who ſay, *you are the CHURCH*) muſt determine in what Caſes, ſo that it is in what Caſes you pleaſe, which is as good as if you had ſaid, *YOU HAVE POWER (IF YOU PLEASE) IN ANY CASE OF CONSCIENCE, TO GIVE POSITIVE SENTENCE AND JUDGMENT.* And I ſee not, but if that you have ſuch abſolute Power in *Caſes of Conſcience*, but that you may alſo claim it in *Meum* and *Tuum*, and have Power to determine, as *R. B.* ſaith, *To remove ſuch Differences by your poſitive Sentence.* And let the wiſe in Heart Judge how little this is leſs than *all Spirituals* and *Temporals*, according to the *Barbadoes Judgment*, for if any difference be between the Lording, Ruling, Univerſal Party, and ſome other Particular, the Univerſal Party will not fail to ſay, *They be the true Church, & have Power, & if we*

muſt

must be all of one Mind and Judgment. Whose Judgment ought we to be of, but the *Church*'s, (Viz. YOURS) being in the true Faith, *&c* ? BEHOLD WHETHER THIS DRIVES : And according to *C. Taylors* Doctrine, it may be said, as in his Book *Something*, &c. p. 35. *FOR OUGHT I KNOW*, you will centre in *ROME*, and say, *It is the positive, just, and righteous Sentence of the Church.* (It is truly said in *Addr. to Prot.* p. 144. *An Imposing Church — will be both Judge and Party*) So that according to this Doctrine, you have a Charter *to give positive Sentence in any Cases of Conscience*, &c. TO HAVE AND TO HOLD, (if you can) until you please to give Setence against your selves. And when the *Second-days Meeting* have resolved when that shall be, and in what Cases, and in what not, you have Power to give positive Sentence ; then their needless Question before mentioned gendring to Strife and Bondage, may be answered ; but until then, them and their Question to be avoided, according to the Advice of the Apostle, *Beware of the Concision, beware of Evil Workers.*

Pray consider what sentence had poor *Micajah*, among the 400 Prophets, the 1 *Kings* 22. 24. *When Zedekiah went near and smote him, and said, Which way went the Spirit of the Lord from me to speak unto thee.*

Also *Jeremiah*, & other of the Prophets, from the Church in their days, who could speak high words, saying, *The Lord lived that brought them out of the Land of Ægypt, and out of the House of Bondage.* Also consider what positive Sentences Christ and his Apostles had from the *Pharisees* and Ruling Party of the Church, who garnished the Sepulchres of the Prophets, saying, *If they had lived in their days, they would not have killed them :* And thought highly of themselves, saying, *They were Abrahams Seed, and never were in Bondage*, and reputed themselves *Elders, and Overseers ; and those to whom God hath given Counsel, Authority, and Power to, and as the true Church*, gave *positive Sentences, and as they thought, Just and Righteous, against the Servants of Christ* : and demanded by whose Authority they did those things, as some of you have done, when one Speak, or Pray in your Meeting ; and because not in exact Conformity to *G. F*'s Laws, therefore have asked, *Doth, or did* G. F. *allow, or approve of it.*

Also consider, when all *Asia* was turned aside, and all men forsook *Paul*, and none stood by him, only some few Particulars, What was their positive *Sentences* ? Doubtless they thought them just and righteous, and obligatory, as they were the Church, being the Universal and Ruling Party. Therefore without Evidence from Scripture, or by the Spirit in our own Hearts, of the Justice and Righteousness of your positive Sentences and Orders, they are but the Traditions of Men, altho taught for Doctrines.

And the Light or Spirit of Christ within, is a surer Guide and Leader to every particular, than the Unity, or being of one Mind and Judgment with any of *G. F*'s, &c. Mens and Womens Meetings : For in the New *Jerusalem* coming down from God out of Heaven, in which *John* saw no *Temple*, neither had it need of *Sun* or *Moon*, but the Glory of the LORD *and the* LAMB is the Light thereof.

What

WHat is here afore-wrote, is not as a full Answer or Detection of the depths of Satan, and Mystery of Iniquity that is couched under, or lies hidden in this Judgment asserted in the Paper from *Barbadoes*, and the seeming Answer of dislike thereto, given by *G. F.* &c. but only as a Mite from one, and according to present Ability, to manifest his detestation of all such Principles and Practices. But I doubt not but there will be some of greater Ability, who shall contribute much more to the uncovering *Her* who hath long sat as a Queen, and deceived many, yet says, *I shall not see Widdowhood nor Sorrow*; because her Children are many and mighty, through the Power they have received from that Beast on which she rides, and will suffer none to buy nor sell in their *Market*, but who receive her Mark in their Forehead or Hand. For notwithstanding their Judgment seems such bare-fac'd *Popery*, and so contrary to their pretended Principles, yet observe how *G. F. &c.* treat the Authors, *Viz. We know your Care and tenderness for Truth, and that you aim at the best Things, and are manifestly declared the Epistle of Christ, written with the Spirit of the Living God, which will bring you to the City of the Living God*, &c. And not one sharp Reproof in all, only Caution for fear of its Publication, and dislike that any particular measure should not be one with their *Men* and *Womens-Meetings*, &c. But when we consider the Names and Terms are given to others that profess the same Faith, and agree in all Things, except as aforesaid, *Viz.* Something about *Womens-Meetings*, and some Forms of Marriages, &c. they for this conscientious forbearing to practice such Things as they have no Faith in, are termed *Apostates, departed from the Truth, such as the Universal Spirit cannot receive*, &c. By all which we may see how they would hedge up the way to God, and leave no Door to come in by, but *G. F's* Forms; nay, not only so, but tie up, or limit God, that if he reveals any thing to any particular, he must give up all to the general, and if they have not Unity with it, must cleave to the general against that particular Measure of Knowledge or Manifestation in himself; but I think hereby is plainly manifested that there be such Innovators as *W. Rogers* hath mentioned in his Book, *Viz. The Christian-Quaker distinguished from the Apostate and Innovator.* Which Title *C. Taylor* saith, is *notorious Blasphemy.* But hereby it not only appears that the Title is proper, and no *Blasphemy*: but also that there was just Cause for *W. R's* writing that Book; for the Cause why those, they call *Apostates*, separate from them, is not out of any dislike or denyal of the Principles of Truth (altho they say all that oppose them be gone from Truth) but in opposition to their Usurping Authority over Peoples Consciences in Religious Matters, and requiring Conformity to their Orders, before or without Conviction.

This is the chief Cause of their hard Speeches, and false Accusations against those they term *Apostates*, and *Seperates*, and say, *In the Name of the Lord they resolve to give Battle where-ever they meet that Spirit.* But others are resolved in the Spirit of the Lamb, not to bow to their *Image*, having seen that they should, as they have done, manifest themselves to be what they are, even empty *Clouds*. The Lord open the Understandings of all the simple-hearted among them (as

I believe there be many) and preſerve all blameleſs, and in Love, that they may have no juſt Cauſe to ſpeak evil of you: but ſeparate from ſuch who have a Form of Godlineſs, and high ſwelling words of *Church-Power* and *Goſpel-Order* (which they have made to themſelves, and are bowing to, even the Work of their own hands, as appears by the foregoing and following Lying Prophecy of *S. Eccles*) and have your Minds girt up towards the Lord, and your Converſation as becomes the Goſpel, in Meekneſs and Fear, not terrified by their high ſwelling Words; and ſeeing the evil Effects of forſaking the Teaching of the Lord by his Spirit, to give up to *Mens* and *Womens-Meetings*, and *Orders*, beware leſt you be carried away with the Errour of the wicked, and fall from your own Stedfaſtneſs; but endeavour to grow in Grace, and of the Know edge of our Lord Jeſus Chriſt, to whom alone be Obedience and Glory for ever: which is the deſire of my Heart, as for my ſelf, ſo for all that deſire to follow the Lord, and that we may be kept from Idols.

Here follows the Falſe Propheſy of S. E. *taken out of his Letter which he (accompanied with two eminent Friends, and Eſpouſers of* G. F. *and his Party) delivered to* J. S. *who lived ſome years after, notwithſtanding his prediſting the contrary.*

'O *JOHN STORY*, What haſt thou done againſt the Lord and thy 'own Soul! Thou haſt divided the Heritage of God; and the good Or-'dinances which Chriſt Jeſus hath ſet up in his Church haſt thou contemned, eſpe-'cially *Womens-Preachings*, and *Womens-Meetings*; therefore will the Lord 'throw Contempt upon thee; and if thou doſt not repent ſpeedily, miſerable 'will be thy End— O how haſt thou loſt thy Place and Dignity which thou hadſt 'amongſt the Saints in Light! and now to be numbred amongſt the Rebellious. '— If ever thou find Mercy with the Lord, go home to the *North* with ſpeed, 'and break up the Divided Meetings, which thou and *John Wilkinſon* have been 'Inſtrumental to divide from the Body of the Lord Jeſus Chriſt — The Anger 'of the Lord is chiefly againſt thee; and thou art bound with two Bonds: for 'the Church and Brethren have bound thee on Earth, and thou art ſurely bound 'in Heaven; and this is the Teſtimony of Jeſus to thee; neither ſhalt thou be 'able to get from under theſe Bonds, till thou art reconcil'd to the Brethren — '[i.e. *ſubmit to* G. F. *&c.*] O haſt to the Work aboveſaid, leſt the Wrath of the 'Lord overtake thee before it be done, and be reconciled to *G. F.* who is God's 'Friend, and the Servant of the Living God, and *Great Apoſtle* of Jeſus Chriſt, '— Haſt away to the *North*, for thy time is ſhort, and go quickly thou and thy 'Brother, if poſſible you may bring again to the Body of Jeſus Chriſt, thoſe ye 'have ſcattered, leſt their Blood be required at your Hands; — Ariſe quickly, and 'be going, for this is the Word of the Lord to thee, *Viz.* That this Year ſhalt 'thou (*John Story*) die, becauſe thou haſt Taught Rebellion againſt the Living God.

1ſt. day of the 1ſt Month, 1677. SOLOMON ECCLES.

READER,

OBſerve what this *S. E.* (one of *G. F*'s Preachers) delivers in the Name of the LORD, *Viz.*

1. That their *Womens-Preachings* and *Womens-Meetings* are the Good Ordinances which Chriſt hath ſet up in his Church.

2. That being reconciled (*i.e.* ſubmitting) to *G. F.* and his Impoſing Party, is the only way to find Mercy with the Lord.

3. *G. F.* &c. (who call themſelves the Body of Friends) he terms the Body of Jeſus Chriſt.

4. That great Lye he delivered in the Name of the Lord, *Viz. THIS YEAR SHALT THOU* (JOHN STORY) *DIE*, &c. Who was then Ill, and not like to live long, but yet lived about four years after.

This is here inſerted, that all who read or hear it, may fear, and beware of taking the Name of the Lord in vain. Alſo of having *G. F.* or any Perſons, or their Orders in Admiration, as this *S. E.* and others his Brethren and Preachers of *G. F*'s Party have ſo frequently done, as appears by the Titles they have given *G. F. Viz. One greater than* Moſes, *a Prophet indeed*, —— *It was ſaid of Chriſt, he was in the World, the World was made by Him, and the World knew Him not; ſo it may be ſaid of this true Prophet, whom* John *ſaid he was not, but thou ſhalt feel this Prophet one day, as heavy as a Milſtone upon thee, and though the World knoweth him not, yet he is known.*

Alſo *G. F.* hath been ſtiled, *The Father of many Nations, whoſe Life hath reached to us thy Children, even to the Iſles afar off, whoſe Being and Habitation is in the Power of the Higheſt, in which thou Rules and Governs in Righteouſneſs, and thy Kingdom is Eſtabliſhed in Peace, and the Encreaſe thereof is without End.*

Theſe and many more have been given him, which I do not underſtand that he diſowned or teſtified againſt, but rather owned and approved of them, as it ſeems to appear by his cauſing, or at leaſt ſuffering thoſe Expreſſions, *&c.* to be Communicated to others, See alſo a Blaſphemous and Idolatrous Letter in p. 7 of 5th. BABELS, *&c.* Now theſe have been covered, Juſtified, or excuſed, but others that conſcientiouſly diſſent from their Ceremonies, they are perſecuted with Rigour and falſe Accuſations. Oh Was ever greater Partiality and reſpect of Perſons from ſuch high Pretenders to Chriſtianity! And if Trees may be known by their Fruits, theſe are evil Ones. Therefore dear Friends, be ſeparate from theſe unclean things, for ſuch Principles and Practices, are *Babylons Brats* (who is to be made naked to the ſhame of her Lovers) and happy ſhall thoſe be who daſh them againſt the Stones, but wo to them that give ſuck to, and nouriſh them. Think me not your Enemy, becauſe I deal plainly with you, for it is in Love to Truth, and abhorrence of Impoſition, unlimited Power, Implicit, blind, and unacceptable Obedience, I deſire the Lord to give you to know what is his good and acceptable Will. Recommending you to the Spirit of Grace in your own Hearts, whereby you may be preſerved blameleſs in this crooked Generation. To God only be Glory and Eternal Honour for ever.

FINIS.